A church wedding is usually followed by a party in which both relatives and friends participate. After being married the young couple go to live with the bride's parents, although this rule is no longer adhered to strictly. 177 585 [591]

BURIAL

When an adult person died, old people gathered at the house of the dead. Young people were not permitted to view or come near the corpse, as it was believed this could bring death to the young. Around the corpse the people placed all his belongings, clothes, tools, weapons, and ornaments. If anything were missing the ghost would return to claim his property. 761 764 [775]

After lamentations at the house, the corpse was wrapped in his or her clothes and carried to the cemetery some distance from the village; the corpse was placed in a grave on his back with the feet facing the west. This was done in order that the ghost, when freed from the body, could go to the Chaco. On the way to the graveyard a shaman would walk in front of the procession and as he reached the graveyard he would tell the other ghosts about whom they were going to receive. After the body was buried the shaman would be the last to leave the cemetery, his duty being to prevent the ghost from returning to the village. 764 [756]

After returning to the village, the relatives often burnt the house in which a deceased adult had lived. Sometimes, however, they were satisfied by changing the doorway of the house. The name of the dead person could not be uttered for several months. Members of the dead person's family would change their names. All this was done in order to confuse the ghost and to prevent it from returning to the living relatives. It was believed that if the ghost came back it would take a living relative back to the land of the dead. 768 [551]

The close female relatives of a dead man would remove their clothing and cut their hair as a sign of mourning. For a month after death they would wail at sunrise and sunset, sitting naked in their houses. The wife or mother of a dead man was supposed to show even more explicit signs of mourning. The widow, for instance, was not permitted to work or to bathe for many days. In addition, there were regulations which restricted freedom of widows and widowers. A widower was permitted to marry only a widow. If a man had 765 [587]

161 /39 cont./
241 time immemorial and are concentrated in village communities,
361 of which there are eleven at present. I have the chief of the
115 village of Mureira, whom the Brazilians call José Correia, to
[622] thank for the following information. His Tereno name was at
[551] first Kalpetí, which means "left-hander," but it has only the
significance of a name, so it was a coincidence when José
553 actually became a left-hander later. An old man who is a close
602 relative of the mother or the father gives the name immediately
after the birth. When José's mother died, an old relative of his
[768] father gave him a new name: Nakilí. That is, if one of the
parents dies, all the children of the family receive different
names so that the surviving parent will not be reminded of the past
by their previous names and become sad. If the surviving parent
dies, the names of his children are not changed again. The
names of other persons, for example, of the widower or widow,
remain unchanged after a death.

775 The spouses find each other again after death and then re-
829 main together. My informant, who is a widower, says:
I still have the hope of meeting my wife in the next world. -- I
ask how the next world looks. -- He says: The next world is
● 764 like here. Formerly the deceased was thrown into the water or,
725 when that was not possible, burned. When one was dead, noth-
ing came out of him; only the intestinal worm came out, if it
had been the sickness. In the water the deceased again becomes
an animal. He was an animal before he was a Tereno. The
burned one also becomes an animal, When the animal dies, it
goes on living in the next world. The next world is under the
earth. My life never stops completely.

843 Long before the birth the father and mother do not eat the
armadillo, the small ant bear, or the fruit of the araxikú, be-
cause otherwise the child would die in the mother's body and not
846 come out. They practice the same avoidances after birth, too,
and lie down in connection with it. The mother lies down for a
long time; the father, however, now lies down for only two or
three days; formerly it was five days.

/89 cont./

582 Marriage. They do not marry relatives, respecting blood. They customarily marry very young, at whatever age, not
881 considering physical development. At the appearance of menstruation, they hold great fiestas, accompanied by drunken-
[352] ness. They seat the young Indian girl in a highly adorned
[302] hammock, almost totally naked; they cover the young girl only with a tanga or julata, painting her body with several
[534] colors. Above her head they hang a bell, which is rung every
[602] minute or so by an elderly female relative; to the right and
[285] left of the girl sit her parents; the other relatives dance and
595 sing around the girl, who fasts the entire day. Polygamy is permitted among these Indians, there being some who have five, eight, and even more wives, and this depends on the
[588] number of sisters that the first wife has. They get married with considerable facility, breaking it off in the same way
595 and then marrying other women. They only have a fiesta at
527 the first marriage; for this the couple gather together the relatives of both contracting parties, inviting them all to a feast and drinks, a fiesta which ends with songs and dances, and lasts two or three days.

● 764 Death. When an Indian dies all weep, without any dis-
768 tinction of blood relationship. They customarily bury the dead man with everything that he owned in life, and what they cannot bury they divide among themselves; the animals that were owned by the deceased are exchanged for drinks; at the end they set fire to the house where he lived, and their weeping ends only after the complete disappearance of the goods left by the deceased.

765 The relatives observe mourning in the following way: they
[304] cut off their hair, some pluck out their eyelashes and scratch their faces, with the result that they disfigure themselves completely; this mourning is kept up from five to seven moons.
766 When a cacique dies they also bury him with everything he
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